LEVEL
ONE

Central China Record.

PUBLISHED BY THE
CENTRAL CHINA MISSION OF THE METHODIST EPISCOPAL CHURCH.

Vol. 7. No. 1. NANKING. January, 1904.

According to your faith be it unto you.

Prayer-cycle of our Mission. 1 Sam. 12:23.

MONDAY, CHINKIANG. THURSDAY, KIUKIANG.
TUESDAY, NANKING. FRIDAY, NANCHANG.
WEDNESDAY, WUHU. SATURDAY, CHIENCHANG.
SUNDAY, THE ENTIRE MISSION.

The Pity of it!

According to the ruling of the Board of Managers of the Missionary Society, Central China has just lost $1,900 and two missionaries. The ruling is that all appropriations must be used within the year for which they are appropriated or else be returned to the Society.

Central China had appropriations for two new missionaries for 1902; no suitable candidate presented himself to the Secretaries, and no one has been sent.

That was a splendid showing of newly appointed missionaries in a late number of the Christian Advocate. But there should have been at least two more added to the list.

Central China seems to be particularly unfortunate. In 1902 a graduate of Drew Theological seminary, and as promising a missionary as any of recent years, presented himself before the Secretaries in New York as a candidate for the mission field, with special preference for Central China. Central China had been in communication with him, with this especially in view for four years. But that year the great cut was made and the Secretaries replied that they could not send him. However soon after money was found in another mission field and Central China lost her opportunity, because there *was no money*.

In 1903 money which was greatly needed in other channels on the field was set aside for two new missionaries that the work as it is might be better provided for; and again Central China loses, and the cry is *no men*. It seems to be the old "flip the penny" game of "heads I win and tails you lose."

The Board has been requested to permit that appropriation to be used in other ways, and it is much to be hoped that the request will be granted. But whatever the attitude of the Board the plea of the Apostle

James comes with unusual force, "My brethren, these things ought not so to be."

First, my beloved and honored Secretaries, these things ought not so to be from your standpoint. Pardon a humble brother from a distant field if he expresses himself frankly. It is not that we do not appreciate the arduous duties that press upon you. It is not that we feel that you are not interested in our welfare, but we the hungry look unto you for bread. The Church has opened to you her coffers; the Church has given into your hands all the necessary machinery; but when we cry for bread, you reply, there is none. To that there is but one answer, *make it.*

Second, my esteemed co-workers these things ought not so to be from our standpoint. Have we been doing our best to answer our own prayers for help? To how many have we written urging our need? How many young men of our acquaintance have been inspired, and helped in their decision to devote their lives to the cause of Christ in foreign lands because of what we have written? If none, we also are to blame.

Third, my dear fellow-volunteers, these things ought not so to be from your standpoint. We are constantly hearing of your zeal; that your members are increasing; that you are uniting with us, in trying to lead others to give up their lives to this work. But surely there ought not to be a dearth of workers when so many are volunteering. You know where the offices of the different Boards are, keep your names before them, even years before you yourself may be free to come, that they may know what young men, and young women, may be depended upon both for work at home, and in time, to work abroad in this great missionary cause.

And brethren all, these things would not be so if our prayer life were deep, and full of faith.

We again publish some notes from our Chinese Brother at Chinkiang. (Page—) His faith and hope should be catching, and be re-echoed in the hearts of all. Clouds sometimes gather, disappointments come, but we should with strong faith in the power of Him, whose we are and whom we serve, look beyond what seems and is dark to the certain victory which is to come. It behooves us to plant pure seed, and to nourish as carefully as our wisdom permits every shoot that may spring forth, and not to be discouraged that the growth is not as rapid as we all long to have it.

The Message to Christian Students on page 7 should be spread broadcast. Every Christian student, in every land should see it, read it, study it, and face the question as to whether it is for him or her a call to a wider field of service. The fact that the Methodist Church was unable to find enough men to supply the needs in the different fields this past year is certainly a cause for prayer and consecration, as well as hard thinking among the young people of the home lands.

W. F. W.

As Others See Us.

It was a cold day, the water had been freezing all the morning but there was no stove in the room to radiate its heat. The floor was of earth, the door into the outside court had been taken down to fur-

nish a bed for the visiting Bible-woman. The furniture of the room consisted of two tables, two stands, a few straight chairs and narrow benches.

Four women were sitting at one of the tables eating a frugal Chinese meal; of course there was no table-cloth, napkins or silver. One of the women was the itinerating missionary who had been out on the district two weeks and as she drew her heavy cape around her, visions of her own cosy room with its easy chairs and warm fire would come before her.

During the meal the conversation turned to the manners and customs of different countries and the missionary remarked that she had never used chopsticks until she came to China.

One of the women at the table looked very much surprised and seemed to be pondering the matter deeply; in a few moments she said, "You never used chopsticks until you came to China," and then with a deep look of pity she added, "There are so many things foreigners do not have."

E. C. S.

Good Hope of Chinkiang.

Missionaries have come to Chinkiang to sow the seed of the gospel for a long time, but have reaped only a small harvest. What is the reason of this we do not know; perhaps because of thorns not uprooted, or perhaps harvest not yet ripened. But at present, not only are individuals determining to come to Christ, but sometimes whole families also.

One day I talked with a brother who is a preacher in the Baptist Church and inquired of him about the condition of his mission. He said to me, "More prosperous than before." It is the same both in the China Inland Mission and the Presbyterian,

According to the present signs it seems to me that Chinkiang will have a still better time, because when I walk in the street, here and there, I find that many people are enlarged in their knowledge of Christianity and are giving up their superstitions and doubts.

Although the people of Christ are increasing yet we should without ceasing pray to the Lord that we may have Him in our hearts and have the spiritual wisdom to advance the Kingdom of God in the World. First purify our hearts and Church, because those who are pure in heart can see God.

Now we with faith and prayer preach nearly day and night, and are establishing some prayer-meetings in our probationers' and inquirers' homes. Four or five of them gather together in one place about three times a week. In this way they can help one another in prayer, or in instruction of doctrine by reading some doctrinal and devotional books. We ourselves, once or twice a week go to their homes, and call on them, and carefully examine all that they have done, to see that all is done profitably and in order. I believe that if we always continue our work in this way our Lord will bless us and give us much greater harvest. May the living Fire come in every one's heart, Amen.

L. WONG.

CENTRAL CHINA RECORD.

THE RECORD is published monthly, in Nanking, by the Central China Mission, of the Methodist Episcopal Church.

Rates including postage :—

In China,	*30c. per annum,*	*Mex.*
Foreign,	*30c. ,, ,,*	*Gold.*
Ten copies to one address,		*$2.00.*

EDITORS.

Chinkiang, ... *Edward James.*
Kiukiang, ... *F. G. Henke.*
Nanchang, ... *R. E. Maclean.*
Wuhu, ... *H. F. Rowe.*

Advertising Editor,
John F. Wilson,
Kiukiang.

Managing Editor,
Wilbur F. Wilson,
Nanking.

Idolatry Not Dead.

If any one thinks that heathenism, as represented by Buddhism, Taoism, and Confucianism, is dead he might be asked to explain the signs of life in many places so apparent.

On several temples, large and small, in and about Chinkiang a large amount of money is now being spent in grading grounds, repairing old buildings, adding new buildings, and in every way putting their several "plants" into better working order.

The priesthood, too, is in no immediate danger of extinction from lack of candidates. In every temple you can see mere boys as apprentices; in the larger temples, several; and in the monasteries large classes of young men in various stages of progress.

Two motives actuate these young men, or their families, and it is not easy to decide which is the stronger. Attaching to a temple, or to the service of religion in any way, gives one his portion, his living, from the income of the local temple, or from the district of which this temple may be a part. Very certain it is that the opportunity for a living—"to eat rice"—is a very strong incentive; and it probably is "the ruling passion" in a great number of cases.

On the other hand, we must believe, too, that religious motives do, to a considerable extent, prompt parents to give their sons to the priesthood. The Chinese have a saying to the effect that if one family gives a son to the priesthood the whole village will be benefited; and even for nine generations that family will be blessed. Many persons in time of trouble make a vow that if the gods will bring them safely through, a son shall be given to the service of the gods. The general feeling also, that the cause of religion must be kept up, obtains to some extent.

The income of most temples comes largely from endowments in land. A great part of the land in China is owned by the temples, though not so large a proportion as has sometimes been the case in Roman Catholic Europe. Then there is the annual allowance from the imperial resources given to many of the principal temples of all three sects. In addition there is a very considerable income from the various services of religion which the priests give either in the temples or in homes; large public subscriptions for special work; a levy for idol processions; extortions from visitors. In all these, and various other ways, a surprising number of people are able to "eat rice" in connection with an unassuming temple, while from the resources of the larger ones several hundreds of mouths are daily filled.

Of course a revival of any one of these forms of religion does not at all mean a general spread of truth, or even of religious interest among the masses. It does not mean arousing the conscience of the masses to their relation to God. While we may not dogmatically assert that no one is better for all this, we may say that, generally speaking, neither the spiritual life of the individual man, nor the cause of truth and public righteousness, is advanced by any revival of these religions.

Spiritually dead? Yes! "Dead in trespasses and sins", and blind to the true God; knowing neither the true God nor His Son Jesus Christ who was sent. But not dead in the sense of having no hold upon the people, nor in the sense of offering no resistance to anything that seeks to displace it. These great forms of faith (or unfaith) are deeply entrenched in the social, political and religious life of the people.

But "now is the axe laid at the root of the tree. Every tree that yieldeth not good fruit is cut down and cast into the fire." And so the gospel axe is already at work, and these old trees that have not borne fruit for so long, and no matter how they are dunged and pruned are incapable of bearing good fruit, are to give place to a tree "whose leaves shall be for the healing of the nation," and whose "fruit shall endure to eternal life."

EDWARD JAMES.

Movements in Chinkiang.

There are several "signs of the times" in Chinkiang which give us some satisfaction and hope, of which I wish to mention two.

Some things are occurring to show that there is an increasing feeling of what we may call social consciousness among the membership of the Church, and also to encourage that feeling. A community is being formed which is coming to feel itself a self-consisting social unit. The members are coming to find that in the Church membership they have friends and suitable acquaintances; that in the associations and fellowship of the Church is something that satisfies the natural desires of every normal man for such fellowship; that in its public religious services and its private stimulus it is both developing a larger life and meeting the needs of that enlarged life. In a word,—they are coming to regard the Church as the centre of their social life, and the source of their comfort and hope, their chief point of interest.

The elaborate decorations of Christmas, the religious services, (at which the standing capacity of oue largest building was tested), the ter and sociable in which about 11a persons partook, the supper to quito a number, the sustained attendance and interest, the number of those seeking connection with the Church, —these all are significant.

To those who have no knowledge of the conditions usually obtaining and that have to be overcome, this may not seem at all remarkable, but to us in Chinkiang it means a great deal. On the other hand, to those acquainted with some actualities, and with the possibilities of all sorts of development among the Chinese, there will appear cause for careful discrimination and considerate action on the part of those in charge and direction of this work.

The gratifying and hopeful feature of all this is, however, the fact that it is really the *outcome of the prayer-meeting*. The Wednesday evening prayer-meeting at Yiu Hsin Kiai, begun a little over a year ago, has been the means of unspeakable blessing to us. This social, informal meeting, of from four to fourteen (seldom above the latter) persons, in which we speak freely and *all* lead in prayer, has cemented us few together into a living, attracting fellowship, and is beginning to show reproductive life. The men are decidedly improving in the tone and content of their prayers.

One young man is already giving himself to public exhortation, and will soon be licensed as an exhorter. Prayer-meetings have been organized, and are being conducted three times a week in several homes. Our indefatigable student helper, Wang Shan Ch', makes many pastoral calls by which he keeps in close touch with and knows the home life of the members and probationers, and keeps me informed in a way otherwise quite impossible for a foreigner.

We are not in the midst of any spring tide movement; but there is a steady work going on, and a manifestation of the Spirit in bringing to us several men whom we have every reason to believe sincere. No great numbers are coming, but one now and one then, "here a little and there a little," intelligent working men and trades people, the "bold peasantry," the backbone of China.

It is our belief that this is profitable and promising work.

EDWARD JAMES.

Notes.

The remodeling of the Chinkiang Institute is nearly finished. The work has been unconscionably slow, but before Chinese New Year the last brick, board, lath, and daub of plaster will be in place.

The street chapel at Yiu Hsin Kiai is being enlarged by the removing of all the interior partitions, etc. That whole building is being converted into one room, with no upstairs.

The new parsonage, in the rear of this down-town property, is well under way; and while it will not be complete before our Annual Meeting, yet we hope that when our new pastor comes it will be ready for occupancy.

Our second residence, on the hill, which has been unoccupied for a long time, is now rented, and its income will be sufficient to put our Chinkiang property into good repair.

The new domestic chapel at Yangchow is well on toward completion. We hope Bishop Moore may be able to dedicate it. We are in better shape for work in Yangchow now than ever before. At last we are actually among the people, with a place where several tens can gather and hear the preaching every day without coming away off into an alley or by-lane as though ashamed of being seen.

Bishop Moore with wife and son have just returned from West China. The usual uncertainties and dangers of the upper river were encountered and overcome, without any serious mishap. We gladly welcome them all back.

Miss Mitchell who left for America some nine or ten months ago has returned. She went home with fire

in her eye, and to good effect. She has returned with a new lady missionary to be associated with her, and with money for the purchase of property upon which to build for her future work.

We extend to Miss Deavitt our heartiest welcome to the Central China Mission and we wish for her many years of successful work. Miss Mitchell and Miss Deavitt have the greatest hopes for their Wuhu work and we wish them a hearty God-speed.

Bro. Longden returns to America soon for a much needed rest and also with the expectation of bringing his family back with him in the fall. All will most cordially welcome Bro. Longden's family back upon the field from which they have been absent for several years.

Bro. Nichols also returns home soon with his family, for the education of his children. They will all be certainly missed from the field.

Word has just been received that two new ladies, Miss Crooks and Miss Crane, are to sail January 12th, who are to be stationed one in Chinkiang and one in Nanking. This means three lady missionaries sent out by the Women's Foreign Missionary Society to Central China.

Correction.

Owing to a pressure of work the manuscript for the November issue was not sent to the printer until December. By a printer's mistake the cover of that issue was dated No. 11, November, while the inside page bore the date No. 12, December. Beginning the new year, we date this issue Vol. VII. No. 1 January 1904.

A MESSAGE

To the Christian Students of all Lands:—

The missionaries of China, realizing that the present time affords an unprecedented opportunity for the spread of the Gospel among the Chinese, are appealing to their respective home churches for great reënforcements in all departments of their work. We, the undersigned Student Volunteers in China, who are associated with other missionaries in these appeals, desire in connection therewith to send an additional message to our fellow-students in the home lands. We hold, with Prof. Warneck, that the missionary service demands men who are not only strong in faith, but who are also broad-minded, thoroughly trained, and of scholarly attainments. It is to the universities and colleges that we mainly look for such men, and herein is the reason for our message.

WE ASK YOUR ATTENTION FIRST TO THE FOLLOWING CONSIDERATIONS:—

1. The remarkable unity of the Chinese race.

It is one in government, literature and religion, with a common history, a uniform civilization, and one language spoken by at least three-fourths of the people. A man's influence may thus be felt to the uttermost limits of the empire.

2. The immense possibilities of the Chinese.

Their innate capacity, as yet largely unrecognized, fits them for a place amongst the foremost nations of the earth. Chinese literature and philosphy bear witness to the vigor of their intellectual life. In business capacity they are second to none. In Hongkong, Singapore and Manila, and the treaty-ports of China, Chinese merchants have held their own in the face of severe Western competition, and the wealth of these cities is largely in their hands. Their unquestioned genius for commerce is destined to make them a power in this commercial age. Physically, too, the Chinese display an almost unparalleled vitality. By no means a dying race, but one whose day is still to come, they will, for good or evil, profoundly influence the history of the world.

3. The plasticity of the Chinese people at the present moment.

For practically the first time since the age of Confucius, China has turned her face from the past. During two thousand years no place has been found for any learning outside of the Confucian Classics. They alone have been taught in the schools, and have formed the basis for the examination of graduates, while an intimate acquaintance with them has been the sole criterion of a scholar. Today the educational system is undergoing rapid changes. Western mathematics, science and history have been included by the Imperial Government amongst the subjects for examination, thus creating amongst many students a real desire to study these subjects. The central government is attempting to establish schools based on Western models in every city of the empire, and colleges in all important centers. Missionary colleges are crowded. During the past year more than one thousand picked students have been sent to Japan to learn from a country China has hitherto despised. Publications dealing with Western subjects are in eager demand, and have reached the very highest officials in the land. In 1900, when the Emperor's rooms were entered by the

foreign troops, a large collection of such books was discovered, including copies of the Christian Scriptures. Newspapers, at one time almost unknown, are now being rapidly multiplied and are eagerly read throughout the empire. It is the circulation of such literature that has largely helped to create a widespread desire for reform, a desire which has shown itself so strongly that the most reactionary officials are unable to ignore it. The opening up of internal waterways to steam traffic, and the construction of railways, are also helping to break down the conservative spirit and to pave the way for still greater innovations. In every phase of the nation's life, and in every section of the country, the past five years have brought unmistakeable evidences of a changing attitude of mind.

WE WISH FURTHER TO DECLARE OUR DELIBERATE CONVICTIONS:

1. That the religious forces at work in China, apart from Christianity, have failed to save her.

During recent years students of the West have become familiar with the theoretical teaching of the three religions of China, but nothing, apart from personal observation, can show how utterly they have failed to save the nation from moral corruption and hopeless pessmism. The new educational system promulgated by Imperial Edicts, is as yet in most places merely the ideal. The lack of qualified and efficient teachers and the insincerity of officials have combined largely to neutralize the effect of these Edicts. Above all, they fail to inculcate that personal and political righteousness which is inseparable from education in its truest sense. The Reform Movement, again, which is obtaining such a strong hold on the younger generation of students, though containing much that is hopeful, is in danger of becoming, unless influenced by Christianity, purely materialistic. Lacking those moral and religious forces which have been at the root of every great reform, it will tend only to anarchy.

2. That Christianity is proving its ability to meet every one of China's needs.

We have seen the Gospel of Christ, in spite of all the disadvantages of its position as a "foreign religion," touch cold hearts, purify corrupt lives, elevate supposedly immutable standards, and deliver the minds of both men and women from a bondage the like of which Europe has probably never known. The Kingdom of God is being established in China, and there are evidences on every hand that a new and living force is at

THE METHODIST PUBLISHING HOUSE

SHANGHAI

is now prepared to execute all kinds of

Book and Job Printing

promptly, in good style and at reasonable prices.

G. T. JONES & Co.,

Wholesale and Retail Grocers, Dealers in all kinds of General Merchandise.

Why not deal with a house that will sell you your family supplies, in any quantity at wholesale prices? We make a specialty of handling Foreign trade, and can supply you with anything you need. We have a general department store, and will fill your orders for everything. We know how to pack goods and will give you the Best Service. As to our reliability, we refer you to WELLS FARGO & CO'S. BANK. Give us a Trial Order. Send for our 40 page Catalogue free.

G. T. JONES & Co.,
2 and 4 California St.,
"An up-to-date Mail Order House." *San Francisco, Cal., U.S.A.*

NIPPON YUSEN KAISHA.

(Japan Mail Steamship Co.)

Capital Yen 22,000,000. Fleet 247,588 tons.

Under mail contract with the Imperial Japanese Government.

European Line.

Regular fortnightly Service between Japan, London and Antwerp, calling at Shanghai, Hongkong, Singapore, Penang, Colombo, Port Said, and Marseilles.

American Line.

Regular fortnightly Service between Hongkong and Seattle, calling at Shanghai, Moji, Kobe, Yokohama, and Victoria, B.C., in connection with the Great Northern Railway.

Australian Line.

Regular 4-weekly Service between Japan and Australia, calling at Hongkong and Manila.

Yokohama—Shanghai Line.

Regular weekly Service between Yokohama and Shanghai, calling at Kobe, Moji, and Nagasaki.

Regular steamers of this Company also run between Japan ports, China and Bombay.

For freight, passage, and other information apply to

The Manager,

NIPPON YUSEN KAISHA,

No. 22, The Bund, Shanghai.